

学校编码: 10384

学号: 25520141154591

分类号 _____ 密级 _____

UDC _____

厦 门 大 学

硕 士 专 业 学 位 论 文

有关基督复临安息日会对中国政治, 地理以及环境方面的观点

**A Study of the Seventh Day Adventist Church in China from
a Political, Geographical, and Environmental Perspective**

Song, Eulsub

指导教师姓名: 施 雪 琴 教 授

专 业 名 称: 国 际 关 系

论文提交日期: 2016 年 3 月

论文答辩时间: 2016 年 5 月

学位授予日期: 2016 年 月

答辩委员会主席:

评 阅 人:

2016 年 5 月

厦门大学学位论文原创性声明

本人呈交的学位论文是本人在导师指导下,独立完成的研究成果。本人在论文写作中参考其他个人或集体已经发表的研究成果,均在文中以适当方式明确标明,并符合法律规范和《厦门大学研究生学术活动规范(试行)》。

另外,该学位论文为()课题(组)的研究成果,获得()课题(组)经费或实验室的资助,在()实验室完成。(请在以上括号内填写课题或课题组负责人或实验室名称,未有此项声明内容的,可以不作特别声明。)

声明人(签名):

年 月 日

厦门大学学位论文著作权使用声明

本人同意厦门大学根据《中华人民共和国学位条例暂行实施办法》等规定保留和使用此学位论文，并向主管部门或其指定机构送交学位论文（包括纸质版和电子版），允许学位论文进入厦门大学图书馆及其数据库被查阅、借阅。本人同意厦门大学将学位论文加入全国博士、硕士学位论文共建单位数据库进行检索，将学位论文的标题和摘要汇编出版，采用影印、缩印或者其它方式合理复制学位论文。

本学位论文属于：

☐ 1.经厦门大学保密委员会审查核定的保密学位论文，于 年 月 日解密，解密后适用上述授权。

☐ 2.不保密，适用上述授权。

（请在以上相应括号内打“√”或填上相应内容。保密学位论文应是已经厦门大学保密委员会审定过的学位论文，未经厦门大学保密委员会审定的学位论文均为公开学位论文。此声明栏不填写的，默认为公开学位论文，均适用上述授权。）

声明人（签名）：

年 月 日

摘要

中国，作为世界上最强大的国家之一，在国际关系、经济、技术等方面被认为排在世界第二位，并得到了世界各方面的关注。本研究是为了了解一个参照组是如何根据环境，区域性特征，尤其是中国多政策的政治环境而发生变化以及发展的。

为本次研究选择的参照组标准有：

首先，这个参照组应该有一个普遍的和不变的标准，即使是受到各自国家文化的差异的影响。第二，这个参照组应该是具有世界组织性的，这样结果才会可靠。最后，这个参照组需要有一定规模。如果这个参照组太小，将会有很多变化的可能性。因此遵从这些标准看来，宗教——特别是基督复临安息日会（SDA），这个新教的一个分支，是作为本研究的一个好材料。

在这项研究中，中国的三个地区代表了基督复临安息日会在不同情况下的比较。第一个是沈阳地区。沈阳是在基督宗教运动中居于首领地位的。第二个地区是温州，因为它有大量发展完善的教会，并在中国历史上作出了很多贡献。最后一个地区就是台湾，因为它是中国的一个特殊的领土，并且拥有和中国大陆明显不同的政治体制。

关键词：基督复临安息日会，三自原则，共产主义，民族主义，中国的政治时期。

ABSTRACT

China, being one of the most powerful countries in the world and considered Group 2 in terms of International relations, Economics, and Technology to name a few, has gained attention in various aspects of the world. This research study sought to know how one reference group has changed and developed in terms of environment, regional characteristics, and especially the “Multi-policies” political environment in China.

The criteria for choosing the reference group for this research study are:

First, the group should have one universal and unchangeable standard, regardless of differences in culture in their respective countries. Second, the group should have a world organization so the results can be reliable. Lastly, the group needs to be of a certain scale. If the group is small, there will be many variables. Complying with these criteria, the Seventh-Day Adventist (SDA) Church, a denomination of Protestantism, serves as a good subject for this research proposal.

In this study, there are three regions in China that will represent the SDA church to be compared in different situations. The first region is in Shenyang. Shenyang is known as the largest leader in the Christian religious movement. The second region is Wenzhou, which has a vast number of churches that have all been developed and have made significant improvements in Chinese history. Lastly, Taiwan, a special landmark of China, is a region that possesses its own political system, which is significantly different from Mainland China.

Key words: Seventh-day Adventist, Three-self principle, Communism, Nationalism, Political periods of China

TABLE OF CONTENTS

摘要.....	I
ABSTRACT.....	II
TABLE OF CONTENTS.....	III
LIST OF TABLES.....	IV
ACRONYMS.....	VII
CHAPTER 1: INTRODUCTION.....	1
1.1 Background and Purpose of the Study.....	1
1.2 Targets and Methods of Research.....	3
CHAPTER 2:History of Policies, Laws and Regulations on Religious Affairs.....	3
2.1 A Brief History of Christian Work in Early China.....	4
2.2 Brief History of Christian Works in Modern China.....	4
2.2.1 The Opium War and the Start of Evangelism in Modern China.....	5
2.2.2 Expansion of Christian Evangelism in Modern China.....	5
2.3 A Brief History of Christian Works in Contemporary China.....	6
2.3.1 Period of Trials(1949-1951).....	6
2.3.2 Period of Persecutions(1958-1966).....	6
2.3.3 Period of Tribulation (1966-1976)	7
2.3.4.Period of Revivals (1976-1980).....	7
2.3.5Church Undergoes a Spiritual Conflict (1980-1984).....	7
2.3.6 Period of Church Growing (1985- current).....	8

CHAPTER 3: Policies on Christian Affairs Before China's Reformation

(1978).....	8
--------------------	----------

3.1 Policies and Attitude on Christian Churches Before the Communist Revolution

(1949).....	9
--------------------	----------

3.2 Policies and Attitude on Christian Churches After the Communist Revolution

(1949)	9
---------------------	----------

3.3 Policies and Attitude on Christian Churches During the Cultural Revolution

.....	10
--------------	-----------

3.4: Policies on Christian Affairs after China's Reformation (1978).....

Chapter 4: WHY SEVENTH-DAY ADVENTIST (SDA).....	12
--	-----------

4.1 Brief Introduction About SDA

4.2 SDA Organizations

4.2.1 Adventists Believe the Bible is the Infallible Word of God

4.3 A Brief History of SDA in China

4.3.1 SDA in China

4.3.2 History of SDA in China

CHAPTER 5:A STUDY ON THE CHARACTERISTICS OF SHENYANG,

WENZHOU, AND TAIWAN POLITICS, HISTORY, CHANGES AND

DEVELOPMENTS OF SDA IN THESE LOCAL REGIONS.....

5.1 SDA in Shenyang(沈阳).....

5.1.1 Christian Activities in Shenyang

5.1.2 Brief history of DongGuan Church

5.1.3 Development of Shenyang Seventh-day Adventist Church (Based on the

Church Records of Shenyang Seventh Day Adventist Church)

5.1.4 Conclusion.....	27
5.2 SDA in Wenzhou.....	27
5.2.1 Jerusalem of China.....	28
5.2.2 Modern Christian History of Wenzhou.....	29
5.2.3 SDA in Wenzhou. (Based on the “温州基督教简史, 1987”, “苍南基督教简史, 2007”, “温岭福音之家网”).....	31
5.2.4 Conclusion.....	39
5.3 SDA in Taiwan	40
5.3.1Taiwan from Japanese Colonial Period	42
5.3.2Kuomintang Government Period	43
5.4 Made Church Institutions.....	52
5.4.1 Correspondence Courses of the Signs of Times.....	52
5.5 Conclusion.....	60
CHAPTER 6: CONCLUSION.....	62
CHAPTER 7: BIBLIOGRAPHY.....	66
CHAPTER 8: ACKNOWLEDMENT.....	69

LIST OF TABLES

TABLE 1 (1948-1957) EVANGELISTIC MISSIONS.....	46
TABLE 2 COMPARISION TABLE OF NORTH AND SOUTH SDA IN TAIWAN.....	48
TABLE 3 COMPARISION TABLE OF TAIPING AND TAIAN CONFERENCES.....	49

ACRONYMS

ADRA	Adventist Development and Relief Agency
CASS	Chinese Academy of Social Science
CCC	Chinese Christian Council
CCP	Chinese Communist Party
CIM	China Inland Mission
PRC	People's Republic of China
SDA	Seventh day Adventist
TSPM	Three-self Patriotic Movement

CHAPTER 1: INTRODUCTION

1.1 Background and Purpose of the Study

Currently, interdependence between world nations, development of world economy, flow of goods, services, capital, and technology is rapidly increasing across the nations. Along with this growing interdependence, there is a substantial change starting to happen in the global economic order.

In the past, China closed its doors to foreign nations and foreigners for many years. After over 5,000 years of this policy, China is now opening its doors and is currently experiencing massive waves of globalization. This is because thousands of foreigners now come to China seeking to obtain a variety of opportunities such as: to learn the Chinese language, to get a job, and to learn the cultural history of China. With the intentions of developing China as a nation of the world, China also reveals its softer prowess, by sending out many Chinese people to every corner of the world to learn new ways of living, work, economics, etc. China also experienced exceedingly rapid political changes since the Opium War. There were military regimes whose parties were divided into several areas. And then Chiang Kai-shek's National party (Kuomintang) took major power in China during the next period. Chiang's time in power was not a long period because Mao's CCP (Chinese Communist Party) hurried to establish the current China after they drove away Chiang's Nationalists into Taiwan at the end of the Chinese Civil War. Also during this time, the democratic political system came into play, which was influenced by the European political system, affecting Taiwan, Hong Kong, and Macao.

These changes that have shaped the face of this nation's different areas, has also had a major impact on the development of one small group of protestant Christians who go by the name of Seventh-day Adventists. The Seventh-day Adventist church has developed valuable relations

throughout China by maintaining positive influences in the lives of not only Chinese locals but also high-level authorities. One such influence is an organization named, the Adventist Development and Relief Agency of China (ADRA China , 安泽中国). It has been spreading its influence through the whole country in many ways: the organization was granted General Consultative Status by the United Nations; it assisted more than 250,100 beneficiaries in 2007-2010; it often partnered with local authorities; all while demonstrating integrity and transparency at every level, and is internationally accredited with awards¹.

Other reasons why ADRA China is involved so substantially, is because the organization is a partnership that desires to help bring about a better future for all peoples of the world, especially those who need educational and agricultural assistance. They desire to partner with each country to improve the status and quality of living of its citizens. At this point in time China is one of their major focuses. The organization gives its support by working with the local people in impoverished and distressed areas of China; it also values creating positive influences by empowering partnerships and encouraging responsible action among the locals and authorities. An example of their influence is seen when ADRA China was to help impoverished farming families in rural Anhui province improve their financial security, in 2006. ADRA began an economic development project in partnership with the Chinese government that provides valuable livelihood training opportunities and income-generating small loan initiatives for families in need. ADRA has also worked with the Chinese Academy of Social Sciences (CASS), to provide training for more than 90 government officials from the Leading Group Office of Poverty Alleviation located in Huo Shan County on how to successfully manage and execute micro-finance projects, and is providing

¹http://www.adrachina.org/site/about_profile.php

training and financial assistance for 1,000 low-income rural famers in Da Hua Ping and Yu Er Jie Townships in Huo Shan County².

In this thesis, I am going to study one of China's special areas, which follows a different political system than Mainland China. I will look at the history, social environment, and geographically unique culture, and see how the influences of this unique Chinese political situation have affected this particular sect of Christianity, whose origins begin well outside of China.

1.2 Targets and Methods of Research

I am going to research the Chinese political system changes since the Opium War as a background of this study, as well as how the Seventh-Day Adventist (SDA) church came to the mainland of China, Taiwan, and Hong Kong. In addition, I will look at how the SDA missions operate and how they support the local Chinese people. Then, I will view the impacts of political influence, economics, and social environment of the local Chinese territories on this sample group.

While researching China's political systems after the Opium war, I will look briefly at the history of the policies, laws, and regulations on religious affairs and the changes that occurred during the late Qing Dynasty as well as those in the Kuomintang and Communist Party's political/religious systems. Following this, I will look briefly at the history of the foreign mission works of the SDA Church in China, which is the sample group of this research. Next, I will see how the political, social/environmental, and regional situations of the different districts in China, which happen to still exist til this day, influenced the changes and developments of the SDA church in those districts. Finally, I will suggest some of the best ways to approach these policies and propose suggestions that are the best for improving important relations with groups, corporations, religions, etc.

²http://www.adrachina.org/site/program_feature_details.php?ID=98

CHAPTER 2: History of Policies, Laws and Regulations on Religious Affairs

2.1 A Brief History of Christian Work in Early China

The early Christian history began in China when Christianity was first introduced by Nestorian³ missionaries in A.D. 635. Nestorian Christianity, which was called 'JingJiao' (景教) in China, was propagated around 210 years to the highest levels of Chinese people. Then it was virtually destroyed in a time of persecution by Buddhist practitioners led by the Tang (唐) emperor Mujong in A.D. 845. Only a Nestorian Stele (大秦景教流行中国碑), which was found in 781 in Xi'an and currently on display today, gives witness of the missionaries' efforts.

The Jesuits (1552-1842) began their missionary work in China with the efforts of Francis Xavier⁴ (1506-1552) to evangelize the Chinese people during the Ming Dynasty. The most successful missionary of the Jesuits in China was Matteo Ricci (1552-1610), who was a priest.

2.2 Brief History of Christian Works in Modern China

Modern Christian history was started with the arrival of Robert Morrison⁵, who was a member of the "London Missionary Society".

³"The Nestorian Church, which followed the teachings of Nestorius, Patriarch of Constantinople in the fifth century, spread rapidly eastward from Antioch and Edessa to Mesopotamia." J. Herbert Kane, *A Global View of Christian Missions* (Michigan: Baker Book House, 1972), 211.

⁴He arrived at India for Asian Evangelism in 1542 then went to Japan to continue his mission. When he was in Japan he heard about Ming Dynasty that lots of cultures of Japan are came from Ming.

2.2.1 The Opium War and the Start of Evangelism in Modern China

China was forced to join the Nanjing Treaty of 1842, which consequently led five ports to open for trade with foreign countries. At this time missionaries like Hudson Taylor⁶ settled there and began preaching the gospel to the Chinese people and started building churches. China's defeat at the second Opium War in 1858 led to the signing of the Tianjin Treaty in 1860. Because of this treaty foreign missionaries were given the right to preach the Christian faith in China and allowed Chinese people to have the right to believe in Christianity⁷.

2.2.2 Expansion of Christian Evangelism in Modern China

Hudson Taylor established “The China Inland Mission” in 1865 and encouraged many missionaries to come into China. It was a humiliating defeat for China during the Sino-Japanese War in 1895. Afterward, the Qing dynasty was forced to collapse in 1911 due to the democratic

⁵Protestant missionary work in China began with Robert Morrison of the London Missionary Society in 1807. He landed in Canton, China. J. Herbert Kane, *A Global View of Christian Missions*, 212.

⁶James Hudson Taylor, was a British Protestant Christian missionary to China and founder of the China Inland Mission (CIM, now OMF International). Taylor spent 51 years in China. The society that he began was responsible for bringing over 800 missionaries to the country who began 125 schools and directly resulted in 18,000 Christian conversions, as well as the establishment of more than 300 stations of work with more than 500 local helpers in all eighteen provinces.

⁷Jonathan Chao, *The China Mission Handbook*, 중국문서선교회역, 『중국선교핸드북』 (서울: 도서출판두란노, 1995), 55-57.

revolution of Sun Yat-sen. Although the Chinese people suffered hardships due to the Japanese invasion of China, which ultimately ended with the victory of Chiang Kai-shek against Japan in 1945, the numbers of Christian believers multiplied. Finally, the civil war between the Communist Party and the Kuomintang in 1949, led to the establishment of the People's Republic of China⁸.

2.3 A Brief History of Christian Works in Contemporary China

2.3.1 Period of Trials(1949-1951)

From 1949 until today, modern Chinese History of the Christian churches was placed under the complete control of the Three-self Patriotic Movement (TSPM) of the Protestant Churches in China⁹. TSPM was a "patriotic religious organization" which was created to implement the party's religious policy, and because of this policy protestants in China were under the direction of the ruling Chinese Communist Party.

At the time of the Communist Party policy, churches in China were to be cut off from the Western mother churches. The reason for this policy was because culturally, Christians and their churches were being considered as spies for western imperialists.

Mao Zedong declared ‘百花齐放运动’ in 1957, which allowed for free press. But ironically, as a result of free press and speech the government began persecuting christians, thinkers, etc¹⁰.

⁸ Jonathan Chao, The China Mission Handbook, 58-61

⁹The **Three-Self Patriotic Movement** or **TSPM** is a Protestant church in the People's Republic of China, and one of the largest Protestant denominations.

¹⁰일본크리스찬신문사, 『사랑의혁명중국교회』김영국역, (서울: 생명의말씀사, 1994), 115.

Degree papers are in the “[Xiamen University Electronic Theses and Dissertations Database](#)”.

Fulltexts are available in the following ways:

1. If your library is a CALIS member libraries, please log on <http://etd.calis.edu.cn/> and submit requests online, or consult the interlibrary loan department in your library.
2. For users of non-CALIS member libraries, please mail to etd@xmu.edu.cn for delivery details.